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followed her whenever she would take them. She was finally killed during one of her war adventures.

Because this woman died sometime around 1850 the actual facts of her life are now hard to separate from the popular legends. My grandmothers of today still talk about her, and an old book about her life can be found on some library shelves. However, all the stories agree that this woman was very successful in all but her final efforts, and that she was well liked and respected by her people. It is generally believed that she was also a holy woman who put up Sun Dances, for which she qualified by never marrying or taking a lover in her life. It is said that she pledged herself to Sun, as the result of a vision of power.

The popular story is that Running Eagle began life as an ordinary Blackfoot girl named Brown Weasel Woman. She had two brothers and two sisters, and her father was a well-known warrior. When she became of the age that boys begin to practice hunting, she asked her father to make a set of bow and arrows with which she could practice. He did so, though not without some argument from his wives. It is said that he even allowed her to go with him buffalo hunting, and that she learned to shoot well enough to bring some down.

It was during one of the buffalo hunts with her father that this unusual girl is said to have first shown her warrior's courage. There were only a few Blackfoot hunters in the party, and it was not far from the camps when an enemy war party attacked and chased it. As the people rode toward the camp at top speed, Brown Weasel Woman's father had his horse shot out from under him. One of the bravest deeds performed by warriors in the old days was to brave the enemy fire while riding back to rescue a companion who was left on foot. This is what the daughter did for her father, both of them making their escape on her horse, after she stopped to unload the fresh meat that was tied on behind her. When word of the attack reached the rest of the tribe, a great crowd

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There are also legends of men who could not accept that this proud woman wanted no husband, so they tried all the ways known of to make her change her mind about marriage. But the issue was settled when she explained that Sun had come in her vision and told her that she must belong only to him, and that she could not go on living if she broke such a commandment.

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As Running Eagle lived by the war trail, so she died also. It was when she led a large party of warriors against the Flathead tribe in revenge for their killing of some men and women who had gone from the Blackfoot camps one morning to hunt and butcher buffalo. The revenge party was a very large one, and she led it right to the edge of the Flathead camp during the night. In the early morning, after waiting for the camp to be cleared of the prize horses by their herders, she gave the cry to attack. There followed a long drawn-out battle in which many of the enemy were killed. After the initial shooting, the battle turned into a free-for-all in which clubs and knives were the main weapons. Running Eagle was attacked by a large enemy with a club, whom she killed, but another came up behind her and killed her with his club. One of Running Eagle's men in turn killed this man. When the battle was over, the members of her party found her, the large man in front, the other behind, and she dead in the middle. And so ended the career of the woman warrior whose life has become a legend among the Blackfeet.

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A WOMAN WHO FOLLOWED THE WAYS OF A MAN

The Kootenay people are neighbors of the Bloods, to the west, just across the Rocky Mountains. In the buffalo days they often came over into our prairie country to hunt. Sometimes we were at peace with them, and other times we fought.

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since our grandfather lived to be ninety-seven. 000

My grandmothers have always been close to their grandchildren even to this day. It is common for the grandparents 603 to keep one of their grandchildren and raise it. One of our sons is living with my parents in this way. He and my father were both born on the same day, January 9, and they both have the same first name, Edward. Traditional closeness between elders and grandchildren gave kids an exposure to the same values their parents were raised by. It also gave kids a 603 lot of attention, which many modern children seem to be 855 sadly lacking. If the mother and father of a crying child were busy, there was usually a grandmother or grandfather nearby who would find out what was wrong. As a result, it is not our [861] custom to spank children, although it was occasionally done. This extra attention helps to explain how parents handled half a dozen or more small children inside their crowded tipis on long cold winter days and nights. The elders told stories, played games, and otherwise helped to occupy the minds of the children.

When I was young I used to take my little brother to the 604 home of my father's uncle, because his wife would tell us old-time stories. She was a real good storyteller, and we didn't mind walking several miles across the prairie to visit her as well as our cousins there. She would keep us entertained for hours. I can just imagine how it would have been if we had still been living in our old-time tipi camps, with aunts and uncles and grandparents all within short walking distance.

Old widows who were alone in the past were often given 768 an orphaned child by some relative. Any small child that lost 589 its mother was taken over by a relative, usually the grandmother. My grandmother's first husband, Joe Beebe, was 768 raised in this way. His mother died during childbirth, so her 603 mother raised him. This old lady would take him around to [853]

33: Bradley G-3 (1871-1877) 1923
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836 But while the faithless wife was thus exposed to punish-
589 ment and obloquy, it was different with the unmarried woman. She was regarded as mistress of her own actions and no shame attached to her for unchastity. Many young women in every village carried on a business of common prostitutes without suffering any loss of standing. On the contrary, they were received everywhere on terms of social equality, and often subsequently became faithful wives.
837 A similar immunity from punishment or popular censure was enjoyed by the wife whose lewdness was with the consent of or by the direction of her husband. Such cases were not infrequent, sometimes from a desire for gain, again as a point of hospitality to a favored guest, particularly when the host, as was very common with the Blackfeet, enjoyed a plurality of wives.

INTRODUCTION OF THE YOUNG MAN AS A WARRIOR

701 Usually about the age of sixteen the young man is re-
702 garded as a warrior. He reaches this dignity by no ceremony, but it is tacitly admitted by virute of his strength, hardihood and ability and readiness to meet the foe in
[756] combat. When he first determines to seek the war path, his father usually procures the services of a medicine man, who paints him with mystic devices and mutters over him an invocation for courage, success in war, and a safe return, after which his father presents him with weapons
[729] and if able, a horse, and he is ready for the field. As a
[555] rule, the young men are very ambitious to distinguish themselves in war and seek every opportunity to win the
[883] honor that war-like deeds can alone secure. Not infrequently, however, they are great drones, lounging in the village, participating neither in the war nor the chase until they take wives, when perforce they must exert themselves to live.

AGE OF MARRIAGE

584 About the age of twenty-five the young warrior begins to
[582] think of having a wife. Having selected the woman he
[583] would thus honor, he loses no time in employing the civilized device of a tedious and uncertain courtship, but